

8 *ENGLAND's Happiness Consider'd,*

IN SOME

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EXPEDIENTS.

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- I. Of the Care of Religion.
- II. Of Union amongst all *Protestants*.
- III. Of Reformation of Manners.
- IV. Of Restraining such Persons as are Enemies to the Christian Religion in General, or to the *Protestant* Religion in Particular.

*Humbly Offer'd to the Consideration of both Houses
of PARLIAMENT.*

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First, Second, and Third Volume of the Observators,
to Numb. 66.*

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SOME EXPEDIENTS, &c.

EXPEDIENT. I. The Care of Religion.

I Can begin this Treatise with no better Expedient for our common Safety, than the Care of our Holy Religion: As no Projects or Intentions for the Common Good, nor Armies and Navies Equipt for the Defence of a Kingdom, can have Success without the special Providence of the Almighty; so in all our Transactions for the State, and the Queen, the Head thereof, we ought principally to Respect him, by whom *Queens Reign*, and by whom Kingdoms Flourish. The Heathen Romans would never begin an Enterprize without Invocation and Prayer to the Immortal Gods, believing that nothing could be well said or done without their Assistance; as *Pliny* expresseth himself in the beginning of his Panegyrick to *Trajan*. *We have yet higher and more Worthy Examples from the Holy Scriptures.* And therefore do I begin with this Expedient, Beseeching the Almighty, who gives unto Senators Wisdom to put it into the Hearts of our Representatives, to take such Care of our Holy Religion, and the Cause of God, that Divine Favour and Mercy may Attend all our Undertakings for the Preservation of our Dear Country.

Our endeavours in this Point ought not to be Circumscrib'd to a Party, but ought to be Unconfin'd and Extensive, as true Charity it self. Our Representatives, in the Laws of our Ancestors, are call'd the *Grand Inquest of the Nation*; the *Common Council of the whole Kingdom*; they are to enquire into the Grievances, and to hear the Complaints of all the good People, without any Respect to such or such a Party in Religion. The Collective Religious Body of the Kingdom of *England* are Christians under the Denomination of Protestants; and whoever goes about to Discriminate and make Parties among 'em, is by so much an Enemy to our Holy Religion; and endeavours by Religious Broils amongst its Members, to destroy the whole Body of the Church.

We ought well to distinguish betwixt *Opinion* and *Religion*, betwixt the Notions of particular Persons concerning the Doctrines of the Establish'd Church and the Doctrines themselves. The Doctrines of the Church of *England* are such as no good Protestant can Gainsay; and yet from those very Doctrines have Men rais'd Opinions that have set the Nation in a Flame, such as are the Doctrines of *Passive-Obedience* and *Non-Resistance*, and other Enslaving Tenents; and indeed we were at last come to that pass, that we must be of the Religion in Fashion, *i. e.* Of the Opinion of the Great Men at Court; other-

wise we should not be esteemed good *Churchmen*, or Qualified for the Princes Favour, and by this Means, at last in the Reign of King *James II.* we were told we must be of the Kings Religion; I only mention this to let you see how Fatal Opinions in Religion are, when they become Predominant in a Kingdom; and how little Regard we ought to have to the Opinions of *Statesmen* in Matters of Religion, who advance Notions both in Church and State, only to serve their own Private Interest at the Expence of the Publick: For 'tis well known that the Opinions raised by *Statesmen* in the Reign of King *Charles II.* and which were continued by *James II.* cost us above 70 Millions of Money; and the present War being the Effect of those Opinions, we don't know but it may cost us above as much more.

We can therefore never be too Nice in our Distinctions betwixt *Opinion* and Religion; for tho' *Opinionators* may seem Religious Men, you'll find 'em in the Bottom Self-Interested Christians, abundance of Self-Interest in 'em, set off with the thin pretence of Religion; as a little Oyl will cover a great Superficies of Water. And it has always been observed, that Men who have made desperate Conclusions, and such as have formed strange Opinions from the Doctrinals of Religion, have been possessed with a Spirit of Persecution, than which nothing is more disagreeable with the Doctrines of our Blessed Saviour, who is the Head of his Visible Church, throughout all the World: And in all Ages we find that where Persecution has been encouraged and promoted, in that place there has been a Visible Decay of Piety, and true Religion, and, in fine, a Loss of Liberty and Property to the People. As the Duke of *Buckingham* very well says in his Speech to the House of Lords. *There is, methinks, in this Notion of Persecution, a very gross mistake, both as to the Point of Government, and the Point of Religion.—There is so as to the Point of Government; because it makes every Mans Safety depend on the Wrong Place, not upon the Governour, or a Mans Living well towards the Civil Government Established by Law, but upon his being Transported with Zeal for every Opinion that is held by those that have Power in the Church then in Fashion. — And it is, I conceive, a Mistake in Religion, because it is positively against the Express Doctrine and Example of Jesus Christ. — Nay, my Lords, as to our Protestant Religion, there is something in it yet worse; for we Protestants maintain, that none of those Opinions, which Christians differ about, are Infallible; and therefore in us it is somewhat an Inexcusable Conception, That Men ought to be deprived of their Inheritance, and all the Certain Conveniences and Advantages of Life, because they will not agree with us, in our Uncertain Opinions of Religion.*

Now we must not Circumscribe Persecution to Dragooning, and Violent Actions on the Bodies of Men, nor to Imprisonments, and Seizures of Goods, and Disposing of Heritages: Men are otherwise Persecuted, viz. by the Tongue, and when they are Misrepresented to the Sovereign, as Enemies to the State, because they do not entertain the same Opinions in Religion with the Ministers of the Court; and when they are hereby incapacitated from Publick Employments, which are the Tokens of Royal Favour, and are the Birth-right of *Englishmen* without Distinction: Besides the Damage this does Religion it self, this practise visibly affects the State; for hereby Men that are altogether Ignorant of the Employments and Offices they possess, are advanced to such Posts, meerly upon Considerations of their being of the Fashionable Opinion in Religion; thus the Government is ill Served, and the Publick Treasure miserably Lavish'd and Confounded, thro' the Religious Caprice of Leading Men in the State.

Those who confine Religion to private Opinions, do not only alter the Nature, but thereby they destroy the very Essence of it; for when Religion and secular Notions are confounded one with the other, we are put to the Trouble of separating them, before we can distinguish one from the other. And a Religion thus confus'd, and interwoven with Secular Interest, can be called no other than a State Religion; which if we examine into the Nature of it, we shall find it the most incongruous and indefensible Point that

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can be. It is impossible that a State should be supported by Opinions in Religion; Because those Opinions can never suite the Minds of all the People of a Realm, and 'tis the People, and not their Opinions, that are the Defence of a Government: Now we have Laws that are made for the Security of the Government, and those Laws are suited to the Minds of the People; every Man having Protection from them, which he never can expect from Opinions in Religion. And those Princes that have Built their Thrones on the Sandy Foundations of their Courtiers Notions, have found themselves mistaken when they have expected Stability from those Props; and I have always made it my Observation, That those Ministers who have been such mighty Stricklers for Notions and Opinions in Religion, have ever been Men of the Weakest parts, and the least Read in Maxims of Policy, and have hardly been capable of Understanding a Paragraph in *Machiavel*; but by their Cant in Religion, with new Opinions and Notions, suited to the Arbitrary Desires of Princes, they have curry'd Favour with their Sovereigns, for their own Advantage, and as often to the Ruin of the Prince, of which we do not want Instances, in *English* History.

I have hitherto spoken of Religious Opinions in General; let me now bring the Discourse nearer home, and apply it to the Religion of *England*: The Church of *England*, as it is by Law Established, I may, without Detraction from Foreign Reformed Churches, believe to be the Head of the Protestant Churches; its Doctrines are Sound, and Agreeable to the Canon of the Scriptures: The Laws of our Country have recognized the Laws of God, and the true Worship of him, is enforced by the Sanction of our Legislative Power; so that in *England* we may say, The *Christian Religion* in its Purity is thoroughly Establish'd. Now these Opinions and Notions of Religion, which are the Effect of Interest or Fancy, are not to be deemed any part of the Establish'd Religion. The Design of constituting a Church under such or such Articles of Religion, is merely for the Service of God, and the Good of the Souls of Men: Whatsoever Notions therefore are advanced contrary to the End and Design of its Constitution, ought to come under the Cognizance of the Civil Magistrates, as detestable Errors.

The Reader perhaps will say that I am Encouraging of Persecution, whilst I am speaking against it: God forbid that I should have such a Thought; I speak not here of Religion, but of the Excess of it, which is *Superstition*; or *Immorality*, which is a Privation of all Religion. Religion, like *Vertue*, consists in a Mediocrity. I hope I may Love the Church of *England* very well without running on the Ridge of it, or Supplanting the Devil by shoving him from his Seat on the Pinnacle of the Temple. All Mens Spirits are not alike Volatile; one Man has not so much *Mercury* in his Composition as another, and if so, there is a Difference in the Bodies of Men, some are Gross and Fat, others are Thin and Light; one Man can hardly Ascend the *Belfrey*, by the time another is got into the *Spire* of the *Steeple*; some Sons of the Church are meer *Anakims*, others but *Pigmies*, and who can help all this? We are no more able to change our Minds than we are able to change our Bodies, and yet for all the Differences before mentioned, we all of us belong to the Church of *England*, as much as we do to the Species of Mankind, notwithstanding the Differences of Shape and Stature. But the moderate Churchman is still the better Christian. Extreame is as troublesome in Religion, as in the Body: If the Blood be heated to an Intense Degree, the Fever hardens the Earthly Tabernacle till it moulders into its Original Dust; if the Blood be Chil'd by extreame Cold, the Limbs grow Frigid, the Joints are Benumb'd, and the *Compositum* is Shrivell'd to a Carcase: 'Tis the same thing in Religion, when an Intemperate Heat has seiz'd the Man, he mounts like a *Rocket* in the Air, till we have lost the *Christian* out of Sight; and when he Descends to *Immorality*, than both the *Man* and the *Christian* is lost in *Sensuality* and *Vice*.

I have made it my general Observation of these *High-Flyers* in Religion, that they are either Men of no Morals, Dissolute Lives and Conversation, Enemies to the Life of Goodness, and Opposers of Reformation of Manners; or else they are Men of seeming Morals, and

and that make Specious Pretensions to the Church, for the Sinister Ends of Profit and Preferment. 'Tis a hard matter to Judge of the Hearts of Men; we have but one way allowed us to do it by, and that is by their Actions: Now when I see a Man given to all manner of *Debauchery* and *Prophaness*, when I hear him *Curse* and *Blasphe*me, and unwarrantably Reproach and Censure his Neighbour, whatever Pretensions he can make to Religion, I must conclude he is no true Son of the Church of *England*; because his Life and Conversation is not warranted by her Articles of Religion, and because he is in a League and Friendship with *Vice* and *Immorality*, which are her greatest Enemies. When I find a Man making a pretence to the Church and Religion, and find that Gain is the Occasion of his Godliness, that, under a Pretence of Religion, he Accumulates Offices and Wealth, without any Regard to the Honour of the Crown, and the Necessities of the State; I must not believe this Man to be a true Son of the Church of *England*: And this is the most dangerous of all Pretenders to the Church; for he looks so much like its *Legitimate Issue*, that he can hardly be discerned from her true Sons. *Coveteousness* may pass for *Thriftiness* and may seem the contrary to *Profuseness* and *Extravagance*; a Mans *Penury* may keep him from *Drunkenness*, and so he may be esteemed a Sober Man; Reasons of Interest may keep him from *Cursing* and *Sweating*, and other manner of *Prophaness*; and thus he is the more dangerous, because he is within us, and we do not esteem him an Enemy as in deed he is.

The only true Son of the Church is therefore one, that not only owns, but Practises her Doctrines; that is not in Shew only, but in Deed a *Christian*; that Loves *Christ* in all his Members, whether High or Low, Rich or Poor, or of what Party or Denomination soever: He is one that rejoices to see the Work of *Reformation* done by any Hands, and loves the Instrument that does it, let it be of what Make or Size soever: When he sees many turned to *Righteousness*, he does not Envy those that have done it, their Shining like Stars in the Firmament of Heaven. He will not fall out with his Brother in the way to Salvation, on the small Punctilio's of Decency and Order, and the Right Hand of Fellowship; but will Comfort and Assist him in the Hazardous and Slippery way to Eternity; he will ease him of his Burthen, by helping him to remove the Scruples from his Conscience, by disintangling him from the Fetters of Sin, which makes him move so heavily on in his way to Salvation. The Business of his Life is to do good to the Souls of Men, and to their Bodies, by Strengthening the Weak, and Confirming the Strong, by being Charitable to the Poor, and a Friend to the *Just Rights* and *Liberties* of Mankind.

This is the Temper and Inclination of a good *Christian*, and the very Characteristick of a true Member of the Church of *England*; and this is the Temper that must be maintain'd amongst all the Professors of Religion in *England*: This is the true Religion and Undeiled, in the Preservation of which, we may expect the Blessing of the Almighty upon our Queen, on our Selves, on our Navy, on our Armies; and without which, we must expect nothing but Judgment. And this leads me to

EXPEDIENT. II.

Of Union amongst all Protestants.

THIS indeed is a Noble Expedient, and worthy the Care of a *Christian* Senate. Nor is it an *Herculean* Labour, an unsurmountable Difficulty. If we could once Reform our selves from *Pride* and *Haughtiness*, from *Self Love* and *Envy*, and from an Inpiacable, Inveterate Temper of Mind, how soon might this Glorious Work be effected? Tho' we are so far off from this happy State, methinks there is a near passage to it; and is there any need of Arguments to reconcile Men to themselves, and to their own Eternal Interell?

Interest? We have made several Attempts towards a Comprehension among *Protestant Dissenters*, and the *Church*, which by some Wise Men has been thought practicable; especially betwixt the *Church* and the *Presbyterians*, who are by much the greater part of the *Dissenters*. There was a great Step taken towards this good Work some Years ago; but as if God Almighty would not bestow so great a Blessing on so Sinful a Nation as *England*, he took to Himself the great Instruments engaged therein, all in one Years time, viz. Our Great Queen *Mary* of Blessed and Immortal Memory, the Learned and Pious Doctor *Tillotson*, Arch-Bishop of *Canterbury*, and the Reverend and Learned Mr. *Flemming*. This was a Year wherein the Church of *Christ*, and the State of *England*, received the greatest Blow that has been known in the Memory of Man, by loss of its great Patrons: And ever since their Deaths no Advance have been made towards an Accommodation among *Protestants*, Professing the same Faith, and living under the same Government.

In *Religion*, as in *Physick*, we must look into the Causes of the Distemper, we must know its Origine before we can Rationally propose Remedies for a Cure. And here we need not look farther back than to the *Restoration* of King *Charles II.* at which Time the Dissent began; the Bishops were restored with the King, and the *Episcopal Government* was Re-Established in *England*. Those Persons who had enjoyed the Church Revenues in the time of the Common-Wealth, having taken the Solemn League and Covenant, could not comply with the Ceremonies of the Church, without breach of Oath and Covenant, and without Violence Offered to their Consciences; whereupon they left their Livings, but thinking themselves Bound, *Virtute Officij*, to Preach the Gospel, they set up separate Congregations, and Exercised their Ministerial Functions in private.

The Churchmen being restored, with a Genius peculiar to *Party-Englishmen*, they used all the Violence that possible could be against the Dissenters, so that the whole Reign of King *Charles* the Second was a continued Scene of Persecution, only with some short Intervals of *Indulgence*. And tho' King *Charles 2d.* in his Nature was a Merciful Prince, and no way Enclined to Persecution, yet the *Tantivies* of that Reign press'd him so close, that we find in the Acts of his Time, he could not get a Money Bill pass'd before he had pass'd some Oppressive Act or other against the *Dissenters*. The Persecution visibly encreased the Number of the Dissenters, instead of lessening them; they throve like *Camomile* by Oppression; and as it is contrary to *Reason* that outward Punishments should Effect and Convince the Mind, so by Experience we know, that no Prince yet could by the Severity of Humane Laws, bring his Subjects to a Uniformity of Principles. The *French King* has for many Years Execured his Tyranny in *Massacres*, *Murders*, and *Dragooning* of his Protestant Subjects into a Compliance with his way of Worship, by which Means some Hundred Thousands of them have left their Country to the weakening of its Native Strength; and yet we find there are enough of them left in the little Country of the *Cevennes*, to withstand by Force of Arms all the Troops he can send to Suppress them.

Persecution and *Irreligion*, are Inseparable Companions: As the Clergy at that time grew Formidable by the Execution of the Acts made against *Protestant Dissenters*, so they little minded their Preaching Work; and growing too Scandalous in their Lives and Conversations, they hereby encreas'd the Number of the Dissenters. And indeed this one thing has made above half the Dissenters in *England*: All the People of our Country are *Religious*, at least in Notion, and they think they are Bound to serve God in some manner or other: Some are Christians indeed, and have a relish and savour of the great things belonging to Salvation. These go not to Church out of Formality and Shew, they have no other views in *Religion* than the good of their Immortal Souls in a Future State. They go not forth to see a Reed shaken with the Wind, but to hear a Prophet, who shall reveal to them the great Mysteries of the Gospel. They come not to Church to hear Stories of 41, and bitter and uncharitable *Reflections* on their *Protestant Brethren*; but to be Instructed in the Way to Heaven, and to be Taught to know *Christ* and him Crucified. 'Tis too Notoriously true, that too many of our Clergy in those times turn'd *Boutefeus* in the Pulpit, and exercis'd their Lungs more in Railery than *Religion*; In-
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stead of instructing their People in the Liberty wherein *Christ* had set them Free, they Taught them the Enslaving Doctrines of *Passive-Obedience* and *Non-Resistance*. They were no other than State-Divines, and run into Court-Factions, and drew as many of their People after them, as would be Misled by the vain Notions of *Arbitrary Power* with Hopes of Court Preferments. These were generally such as were Preachers in and about the City of *London*; and if any others did not run into the same Excess of *Loyalty* and *Persecution* with themselves, then they were Branded as *Presbyterians*, and Enemies to the Church; so that we had not a *Sober-Religious* Man of the Church of *England*, but what was Stigmatiz'd as a Dissenter, notwithstanding he was of the Communion of the Church.

Whilst these were Drown'd in the Mud of *Persecution*, others of them were as deep in the Mire of *Debauchery*; which made them so *Scandalous* that the People thought them not proper Guides to Heaven, and very unfit to take Care of other Mens Souls, who were so very Negligent of their own; and so they sought out for other Helps in the great concern of *Salvation*: And by this Means the Numbers of the Dissenters were considerably increased. For we cannot possibly expect that God should Bless the Word to Hearers, when it is delivered by one that does not in the least Practice what he Preaches.

Now, from what I have said on this Subject, it necessarily follows, that the Union we Aim at can never be obtain'd, but by a *Reformation* of the *Clergy* of all sorts. As Judgment begins at the House of God, so must also this great Work.

The *Dissenting Clergy*, at least very few of them, have not the Argument to Plead, as at the *Restoration*. They are under no Obligations by the *Solemn League and Covenant*, their Consciences are Free in that Point; and the rigid Temper of the Church-Men being much abated, and the *Penal Laws* against *Dissenters* being taken off by *Act of Parliament*, there seems a Door open on this side, for many, if not for most, to enter into the Church.

On the other side, the *Clergy* of the Church of *England*, are now convinc'd by Experience, that *Persecution* has been so far from Adding Numbers to the Church, that it has sensibly Diminished them; that too much Heat and Fire, instead of Strengthening, has Weakned the Walls of the Tabernacle; that all our past Misfortunes, the Judgments of God which have overtaken us in Years past, and the Impending Dangers which now threaten us, are chiefly owing to our Animosities and Heats about *Religion*. Our *Religious Fends* and *Cavils* not long since put us into a State of *Desperation*. The Church, after they had spent their time in Persecuting the Protestant Dissenters, were not able to stand their own Ground against the *Papists*, who by the Heats among our selves, took the Advantage of stealing from us our King, and by that Means they were enabled with Power sufficient to seize upon our *Civil* and *Religious Rights*. And had not the Dissenters at that time fell in with the Churches Interest, and stood by the Establish'd Church against *Popery*, we should now have had neither *Protestant Churchmen*, nor *Dissenters* in *England*; for there was never such a horrid *Massacre* of *Protestants* Executed as was design'd at that time.

Now since Unity at a time within Memory, has saved the Church of *England*, and the State, from sinking into the bottomless Pit of Ruin, Methinks it should be an Argument from Experience for us to Unite yet faster, under the surest Bonds of Amity and Friendship. If the Stubbornness of One Party, and the Pride of the other will admit of no Concessions or Advances towards a Comprehension, however, let us Unite so far as to Oppose the Common Enemy. We see the *Protestant* and *Popish Powers* of *Europe*, are Confederated together in the Defence of their just Rights against the Common Oppressor of Mankind, the *French King*; and why cannot the *Protestant Parties* in *England* Unite for the common good of *Religion* and *Christianity*? The Cause of God and *Religion* are alike the Objects of their Endeavours, and they are alike obliged to preserve the Flock of *Christ* in these Kingdoms from the Dangers threaten'd them by the *Popish Wolves*.

The only way for the Church of *England*, to drain the *Conventicles*, and by that Means to make a *Uniformity* in *Religion*, is for the *Clergy* to *Preach* better, and to Live better than the *Dissenters*; for while the *Clergy* are Negligent in their *Pastoral Charge*, there will be

be still occasions for Reflections, which will promote and cause a *Dissent*. We have Laws Establishing the *Clergy* in the Revenues of the *Church*, nay, Confirming to them the small *Tithes*, the *Tenth Egg*, and the *Tenth Apple*: They have Laws enough to force the People to a Payment of their *Dues*; but I know no Law whereby the People can force the Preacher to the Performance of his *Duty*. Our Laws limit the People as to the Payment of *Ecclesiastical Duties*; but no Obligations can be laid by the People on their Preacher, so as to Oblige him to his *Preaching Work*; they can only Appeal to his *Diocesan*, which is an Appeal to another *Judge* and *Court*, than that which Obliges the *Laitie* to the Payment of his *Dues*. The *Clergy* in most parts of this Kingdom, are either settled in their *Living*s by the Power of their *Diocesan*; or by such *Lay Patrons* as have the Disposal of the *Living*s, and not by the Election of the People; and this makes them give their *Parishioners* as much as they please of their *Spiritual Performances*. I never so much as look'd into the *Laws Ecclesiastick*, to know how often those, who have the Care of Souls, ought to *Pray* and *Preach* in their Respective *Parishes*. But the Scripture says, *It ought to be done in Season, and out of Season*. And 'tis observable in and about *London*, where there are *Lecturers* Chosen and Paid by the People, that such *Lecturers* are generally the most Solid and Laborious *Preachers*. And it is farther Observable, That where such *Preachers* are, the numbers of the *Dissenters* are the least; so that in this Case, we have an Argument from Experience, that *Good Preaching*, and *Good Living*, is the only way to lessen the Numbers of the *Dissenters*.

The Negligence of the *Clergy* in the Care of Souls, has been the only Cause of the Decay of *Piety* in these Kingdoms. And one thing the *Clergy* must here give me leave to mention, and that is the Neglect of Instructing Youth in the *Principles* of the *Christian Religion*, whereby their *Minds* would be inured to *Religion*; and any one who has the least Sense thereof, knows full well the Advantages of *Early Piety*. To have Young Ones enter themselves into *Christ's Service*, and Repair under the Banner of the Church, before they are acquainted with the false *Deceits*, and *Allurements* of the World, is the way to have a Nursery, that in time will be good Soldiers of *Jesus Christ*; and when they shall Arrive to the full Stature of Men in *Christ Jesus*, they will be a Support and Defence to that Church in Age, to which they have been an Ornament in their Youth. We have a *Catechism*, call'd, *The Church Catechism*, which, I suppose, was Composed by the *Primitive Fathers* of our Church for other Ends and Purposes than to be Read at Schools, and to be Taught by Old Women. I my self have known Youth Examined by it in the Churches, where they have made a Publick Acknowledgement of the *Doctrines* of the *Christian Religion*, therein contain'd. This good *Practice* is now Discontin'd both in the Churches and in *Private Congregations*. 'Tis not that the Devil takes less Care now to beset Tender years with his Temptations. 'Tis not that the Power of *Sin* is less prevalent over the Nature of Young Ones. 'Tis not that the same Care ought not to be now in Parents, in regard to the Souls of their Children, as formerly; but 'tis a sensible Decay of true *Piety* and *Godliness*, that occasions this Neglect among all sorts of Christians.

And therefore can we do a thing more acceptable to God, and more beneficial to our Temporal and Eternal State, than to Unite in a serious Practice of Religion? I pray God put it into the Hearts of our Representatives, in these times of War and Calamity, to Oblige us all to a more Serious Practice of Godliness. But have we not the Divine Law? Are we not hereunto obliged by the Statute Law of Heaven? And can all the Humane Laws in the World, the Frowns of Great Men, the Censures of a Profligate, Degenerate Age, prevent us from doing this Necessary Work, if we heartily set about it? Were there no Humane Laws Countenancing the true Practice of Godliness; yet this we may do of our selves. We may enter into a Religious Confederacy and Association against Sin and the Devil.

vil. We may Arm our selves with *Faith* and *Prayer*, and all the Weapons of the *Righ-zeous*. We may begin our *Warfare*, and lay Siege to the *Strong Holds* and *Fortify'd Places*, which *Satan* hath Built up in this Land. We may Storm his *Citadels*, and Undermine his *Fortifications*, and that without any *Disloyalty* to the *State*, for he that is the best *Christian*, is certainly the best *Subject*. And this brings me to

EXPEDIENT III.

Of Reformation of MANNERS.

THIS is the Necessary Consequence of what I said before, for without *Reformation of Manners*, you'll never fill your Churches. The *Christian Religion* will have no *Professors*, and its *Preachers* will make no *Converts*. Now, tho' every Man may Reform himself, yet a General *Reformation* cannot be effected without the Assistance of the Civil Magistrate. But what shall we say in this Case? Here *Religion* receives its Deaths Wound, and 'tis not in our Power to help her; for who can Reform the Magistrates, that hold the *Scales of Justice* in their Hands? We had a Magistracy in former Reigns, that willingly enough put the *Penal Laws* against *Dissenters* in Force, and this they pretended to do for the Service of their Lord and Master, the King. But when had we a Magistracy that would put the Laws against *Vice*, *Prophaness*, and *Immorality* in Force, for the Service of their Lord and Master, *Jesus Christ*, whose Servants they are? Not in my time I am sure. Now if those whose Business it is to be on the *Watch*, are Negligent in their Duty, *Vice* may come upon us by easie Approaches, and overspread our Country with *Prophaness* and *Debauchery*; and when we are thus overcome, then are we an easie Conquest to any Enemies. I need no Arguments to confirm this Point.

A *Reformation of Manners* is no difficult Task, when undertaken by the *Supream Authority* of the Nation, who have a Power to oblige the Execution of Laws, in this Case already made and provided; as also to consider of their Deficiencies, and to provide proper Remedies for the future. We may easily Conclude what the *Representative Body* of the Nation may do, by what we see is done by the *Societies for Reformation of Manners*.

And here give me leave a little to speak of these *Societies* of Truly *Christian Men*, who have been; like so many *Lots* in our *Sodom*, Labouring under the great Work of *Reformation*, and to whom we owe all the Signal Successes of our Armies and Fleets. 'Tis for the sake of the *Righteous* Ones among us, that the *Counsels* of our *Councillors* are Blest with Success, that we are yet a People, and not cut off from the Face of the Earth.

These *Societies for Reformation of Manners*, had their Rise in the Late Reign, from the Countenance of that Pious and Victorious Prince, *William the Third*, of Blessed Memory; whose Name will be as a sweet smelling Savour in the Nostrils of all good Men, to the utmost period of Time: Then they began, and have been Publickly and Solemnly approved by a considerable Number of the *Spiritual*, and *Temporal Lords*, and *Honourable Judges* of the Kingdoms of *England* and *Ireland*, and particularly

ticularly by the Right Reverend Bishops, in their Circular Letters, Printed in the Year 1699. and God has wonderfully Rewarded their Labour of Love, in their good Offices to the Church of *Christ*, and the Immortal Souls of their Brethren, in giving them the Desire of their Souls, a Happy Prospect of growing Piety in these Kingdoms.

The Reverend Doctor Kennet, in his Sermon Preach'd to the Societies, Decem. the 11th 1701. says, *If it be ask'd, Where be the Instances, or Examples of Reformation? Who, or what Sinners have been Converted from the Error of their Ways? I must Answer, That they are Strangers to this Design, who do not know there be a Multitude of such Examples. Within a few Years, by the Working of this Publick Spirit, a Multitude of Sinners have been Reprov'd, and, to Appearance at least, have been Reform'd. By a Moderate Calculation, no less than Thirty Thousand Persons have been Convicted for Prophane Cursing and Swearing. Near the said Number of Lewd and Disorderly Persons have been brought to a Merciful Punishment, and were thereby Reclaim'd from their Vices, or at least Restrain'd from the Publick Scandal of them. The Disorderly Houses that have been suppress'd in and about this City, may be Computed at about Eight Hundred. Above Ten Thousand Examples have been made of Suffering, and Shame for Prophanation of the Lords Day. And, in a Word, to prevent the Raging of Sin, and to promote the Encrease of Piety and Vertue, above One Hundred Thousand Books of Religion, and earnest Perswasives from the prevailing Vices of the Age, have been given Away, and Dispersed through our Cities and Villages, and Fleets, and Armies. And a little further, he says, In a Word, Religion has begun to look better, since the Laws better Executed, have kept it more in Countenance.*

Besides these Numbers mention'd of Persons Prosecuted, the Societies have yet made a farther Progress in their Undertaking, upon the Destitute Youth in and about the City of London. It is shamefully known that many Boys and Girls, the Children of Poor Parents, who should have been the Care of their several Parishes, have been Abandoned by Them and their Parents, and turn'd out of Doors to shift for themselves; some of them so very Young, that we have not known the Names of their Parents, nor whence they came: These have betaken themselves, some to Begging about the Streets, others have constantly Attended at the Custom-House, where they have fed on such Eatable Commodities as have drop'd from the Merchants Cask, and at Night have Retired, some to Brewers Stoke-Holes, and others to Glass-Houses for their Lodgings, where they have lain Promiscuously together, like Hogs in a Stie, having hardly Cloaths sufficient to cover their Nakedness; and many of them betaking themselves to Thievery, have come to the Gallows before they have been Sixteen or Seventeen Years of Age. These poor Destitute, Forlorn Creatures have been the Care of the Societies for Reformation of Manners. And some Hundreds of them, by their Charity, have been provided for in Work-Houses, where they have had Education, and have been Taught the Doctrines of the Christian Religion, who before never heard a Word of God, or *Jesus Christ*, but in an Oath. So that the Societies have taken Care, not only of the Souls, but of the Bodies of these Miserable Creatures.

As Vice and Prophaness spreads it self over the Face of the whole Earth; so, Blessed be God, has the Pious Example, and Practice of these Societies, in a great Measure reach'd many Places in England, at a far Distance from London: As may appear by the several Orders of Sessions, that Encourage good Christians and good

Citizens, to give Information to the Magistrates against *Prophane* and *Vicious Persons* viz. Gloucester. June 8. 1691. Hereford Oct. 5. 91. Buckingham Oct. 8. 91. Bodmin 169 $\frac{1}{2}$. Gloucester 1698. Salop 1700. Surry 1700. Lincoln 1700. Southampton Aug. 21. 1702. Somerset April 14. 1702. Bexon April 16. 1702. Manchester April 23. 1702. Bristol April 1. 1702. Chester 1702. Monmouth May 1702. Gloucester April 1702. and at several other places which might be mentioned.

God has so wonderfully Blest the *Pious Undertaking* of the *Societies for Reformation of Manners*, begun in the City of London, that our Neighbouring Nations of *Scotland* and *Ireland* have, by their good *Example*, entred on the same *Work*. In *Scotland*, the Project has been highly approved, by many of the *Nobility* and *Gentry*, and by the *Commissioners* of the *General Assembly* of the Church of *Scotland*; so that there are 13 *Societies of Reformation* Constituted in the City *Edinburgh*, and by their *Example* many more in divers parts of the Kingdom; and by this means a New Court of *Immorality* is Erected in that Kingdom. In the Kingdom of *Ireland*, it had the same Effect; nay, the *Christian World* has been Influenced thereby. The Account of these *Societies* are already Translated into the *French* and *High-Dutch* Languages, and is at this time Translating into the *Latin* Tongue.

This Good Example has already reach'd our *Colonies* and *Plantations* Abroad. A Reverend Divine lately return'd from our *Northern Plantations* in *America*, has by the Encouragement of divers of our Bishops (for the Propagation of *Christianity* in those parts) ordered a whole Impression of the Account of the *Societies* to be Printed and sent thither; and the same Reverend Person, says, *That he thinks they have since made a more Remarkable Reformation there, than in either of Her Majesties Kingdoms*. The same Account have we from *New-England*, where several *Societies* are formed at *Boston*, and the like is intended to be done other parts of the Country. The like Account have we from the Island of *Jamaica*: At a General Meeting of the *Clergy* of that Island, at *St. Jago de la Vago*, Nov. 27. 1700. by the Appointment of the *Commissary*, the *Clergy* in Conjunction with divers of the Gentlemen of that Country, have formed themselves into a *Society for Reformation of Manners*, and the *Propagation of Christianity*.

By several Gentlemen Arrived from *Flanders* we are assured, our *Societies* are known in that Country; and that the Disorderly Houses at *Brussels* and other places are Suppressed; and that the very *Popish Priests* themselves approve of the Project: The *Musick-Houses* at *Amsterdam*, which were Houses of *Ill Fame*, as are ours in *London*, are Suppressed: And they so well approve of the *English Societies*, that the like are forming in several places in *Holland*.

In *Switzerland* they have a Translation of the Account of the *Societies*, and are making some Progress in the Undertaking. It has been Written from *Schaffhausen*, that they rejoiced there to hear of our Zeal in *England*, from an Account of our *Societies*, which was there Translated; and that they had *Examples* of the same sort of *Societies*.

From *Germany* we have the following Account from Doctor *Frank*, Divinity Professor at *Hall*, in *Saxony*. Jan. 21. 1700. The Eminent Success of your Undertaking has been made known in *Germany* by the Reverend Doctor *Jablonski*, Chaplain to the Newly Crown'd King of *Prussia*, who hath Translated the Account of the *Societies* out of the *English* into the *German* Language. Nor hath this Gentlemans Labour in it proved Unsuccessful: For besides the good it hath done to the Souls of many particular Persons, who have been awakened thereby to a greater Concern for their Spiritual Edification, it hath had a particular good Effect at *Norrenbergh*, in that it hath mightily put Forward

ward and Encouraged a Society, consisting of a great Number of Citizens, who had some time before, began to meet at each others Houses upon a Religious Account, and from a Sincere Desire of the Truth, as a very worthy Person hath, by the Request of them all, acquainted me, &c.

The Famous *Monsieur Jurien* in a Letter he writes from *Rotterdam*, takes Notice, that amidst the many Societies that were in the World about the Concerns of Gold and Silver, and for bringing the Wealth of the Indies into other Countries, he had at last heard a most reviving Account of Pious Persons, United in very Successful Methods for the Extirpation of Vice and Prophaness, and the bringing down of the Riches of Heaven; for which he Praises God and Conceives great Hopes from hence, that those happy Days may Enſue to the Christian World which Holy Souls so ardently desire and long for.

Monsieur Overſtal tells us in his Letter, Dated April the 6th 1701. That he had Printed in the Principality of *Neuf-Chaſtle*, an Account of our Societies; and that the Pious Designs Formed in England were so far approved, that their Consistory resolved to Buy up some Hundreds of the Printed Accounts, and that they were sent to all the Consistories of that State to dispose them to a Reformation of Manners, and to the setting up of Schools. The same has been Recommended to a large Synod of Divines Assembled at *Zurich*, where the Account of our Religious Societies was Translated and Printed: At which time a Translation of the said Account by *Monsieur Stierer* was Printing in the German Language; and that Orders has been given, by several of the Protestant Cantons, for the Buying up considerable Numbers of these Accounts.

From *Malars* in the Country of the *Grisons*, it is written by *Monsieur de Moos*, that at an Assembly of Divines met at *Fais* in that Country, on Sept. 2. 1701. a very Advantageous Account of our Designs of Reformation was laid before them, which they intended to lay before their Synod, and they designed to appoint a Person of Learning and Piety to keep a Correspondence with our Societies in England.

From the same Country, the Celebrated Lady, *Madam Hortensia de Salis*, mentioned with so much Respect by the Bishop of *Salisbury*, in his Letters concerning *Switzerland*: In her Letter Dated at *Cleft* the 10th of March, 1702. She Writes thus, I cannot Sufficiently declare how great a Veneration is had for the Church of England, the King and the Illustrious Society, in this Country, by all, in Particular by the Clergy. They are every where Prayed for, and Remembred, as in our Hearts, so in all our Pulpits also. I Trust in God (says she) that as He had always His *Moses's*, *Lots*, and *Samuels*, that withheld his Wrath, &c. So he will now, in our Days, Raise up many Sincere Christians, who, by the Example of the Church of England, and of The Illustrious Society, will be Encouraged to Promote the Good, and Punish the Bad, according to the Laws and Customes of every Country.

An Envoy Extraordinary to the Cantons of the *Switzers*, Writes thus to an English Gentleman from *Bern*, September the 10th, 1701. I have Discoursed with the Principal Persons of this Church and State, and all of them Bless God for the Success wherewith he hath Crowned the Zeal of your Holy and Religious Society, and are all of them Enclined to Enter into a Correspondence, &c.

We are farther acquainted by a Person of great Reputation in *Switzerland* by a Letter

Letter Sept. 18. 1701. That *Monsieur Anfillon*, Commissioned to the *Cautons* by the King of Denmark, hath written to his Correspondents at *Berlin*, Recommending the Work; and that a Proposal was there made for Translating the Account of the Societies for Reformation of Manners, into the *Danish* and *Swedish* Languages, and that a Design was laid for the forming such Societies in *Sweden* and *Denmark*, according to the *English* Model. In the same Letter he says: *The Societies in England are in such great Esteem in those Parts, that on the 6th of November 1701. Their General Appointed Fast Day, they Publickly Pray'd for the Preservation of them, in all the Protestant Churches in that Country. I hope that there is no Englishman that hath the least Spark of Love to his Native Country, but will have in Honour these Incomparable Societies; If there are any People so Impudent, as to Speak Disrespectfully of them, let them look to it, that it doth not one time or other Fare with them, as now goes with (an Adversary, he Means, of the Societies) at Zurich, who, I am told is so Asham'd of his having Oppos'd Us, since all Honest Men are of our side, that he is Resolved to Leave his Native Country, and go with his Family into some Forreign Parts. These Unparallel'd Societies in England, are not only to be Regarded for the Honour they bring to their most Happy Nation, but far more for the Unspeakable Good that they cause to the Church of Christ both at Home and Abroad, and Annunciate a more Illustrious State of the Church of God, that is Expected by the Conversion of the Jews and Gentiles. He adds to this, Thus, Dear Sir, we now find that all the Helvetick and Rhetick Churches, are Entirely Disposed to Propagate Christian Knowledge, Punish Vice, and Promote True Piety, as the Honourable Societies Invite them to.*

Monsieur Brink, Chaplain to the King of Denmark, by Letter March the 2th, 1701. Desires a Reverend Divine of this Kingdom, to send him the Books Relating to Reformation here, in Order to his setting Forward the same Design in that Kingdom; and Care has been taken for Transmitting into Sweden all the Books of Reformation, for Promoting of the same Design.

I have been the larger on this Head, to let you see the Opinion of Foreigners concerning our Religious Societies. The Parties concerned therein have brought the greatest Honour that can be to their Native Country, by making her the Example of true Piety and Reformation; God will, no doubt, abundantly Reward their Love to the Souls of Men, and the Generations to come will call them Blessed. *King William*, of ever Glorious Memory, by Countenancing these Societies (as you find by the Foreign Accounts) is ranked in the Head of these Illustrious Worthies, a greater Honour by far, than to March in the Head of Potent Armies, than to wade in the Blood of his Enemies, or to return Loaden with Wreaths of Victory: The Conquest gotten in Martial Fields may be Great and Glorious, when obtain'd in the Defence of Injur'd Liberty, and for the Recovery of the Just Rights of Mankind; yet this is a more Glorious Enterprize, and a more Honourable Conquest: Here is a Victory obtained over the Devil himself, by Defeating his Black and Mighty Legions of Vices and Lusts, which are the most Powerful Enemies; and when Encouraged, are the Causes of Wars, and all other Calamities that befall sinful Men. Now we find here a Confederacy betwixt the Religious (I wish I could say Powers) of England, and Foreign Protestants. We find the Mighty *William* in the Head thereof, which has given him the best Title, that can be, to an Immortal Crown of Glory; He is ceas'd from his Labours for the Good of *Christ's Church*; and the State of England, and is succeeded by the Vertuous Queen *Ann*, who Treading in His Steps to Immortal Glory, has Proclaim'd, and Declared to Her People Her

Her Abhorrence of *Vice, Prophaness, and Debauchery*, and has recommended true *Piety, Godliness, and Virtue* to all Her Subjects.

Now if we are minded to keep our *Queen* in the Head of the *Religious Confederacy*, with the same Reputation, as had the Glorious *William*, among Foreign *Protestants*, We must carry on our *Religious Warfare* against *Vice* and *Immorality*, with the like *Zeal* in this *Reign*, as in the *Former*. For if we once slacken our *March*, and make but slow Approaches towards the *Enemy*; If once we grow Cold and Indifferent in carrying on this War, The *Protestants* Abroad will believe that we have lost our *First Love*; and may Conclude by our want of *Zeal*, as formerly, for the *Cause of God*, and the *Interest of Religion*, that our *Heat and Vigour* is also abated in the *Common Cause*, and the *Interest of Europe*. And therefore to keep our Character, and the Reputation we Deservedly got among Foreign *Protestants*, we must keep up our *Zeal for Religion and Reformation*, that they seeing us Heartily Engaged in the Service of *Heaven*, may believe us to be carrying on in good Earnest our *Warfare against Hell*, and against its chief Instrument on Earth, the *French King*.

But here we cannot without Remorse, reflect on the present Condition of *Reformation*, whose Worthy Champions seem to call Councils of War, and to contrive Methods how to keep up their Confederacy against *Sin*. Their Enemies now begin to appear in Numbers, and that with a daring *Impudence*. An Associated Club of *Execrable Wretches*, are Confederated for the Propagation of *Vice*, and all manner of *Prophaness* and *Debauchery*. The *Societies* are by them Ridicul'd and Scandaliz'd, and such as Write in their *Vindication*, are become the Subject of the *Play-House*. But these Revilings should by no means Deter them from their Duty; and these *Calves of Bethel*, should not seem as *Lyons* in the Way of *Reformation*. The Lord Bishop of *Oxford* in his Sermon, Preach'd to the *Societies* at *Bow-Church*, March the 30th 1702. says, *Those Fools; that make a Mock at Sin, and a Jest of Religion: Those Despicable Wretches, who Serve the Devil and divers Lusts, and are Vassals to their own Brutish Appetites, and Affections, may Despise, and Revile you, make you the Subjects of their Impotent Malice, and Insipid Raillery. But so would they have dealt with the Son of God, had they Lived when he was upon the Earth; and so did the Wicked of that Age Treat him, and for the same Reason: And surely, When you consider Him, that endur'd such Contradiction of Sinners against Himself, you will not, for any Reproaches you shall Suffer from such for his Sake and Service, Grow Weary and Faint in your Minds.*

One would think that so many Proclamations and Declarations from the King, the Queen, and that by the Advice of their Council, against *Prophaness* and *Immorality*; and for the Encouragement of *Piety* and *Virtue*, should have such Authority with them, that no One durst Oppose, or Belpatter with Lies and Calumnies the *Societies for Reformation of Manners*; but yet we find that these hardships they have undergone, and that they have been the Butt in this Nation for the *Devils Instruments* to Shoot at. The Reverend Doctor Kennet, before mentioned very well takes Notice hereof in his Sermon, Preach'd to the *Societies*, December the 11th 1701. says he, *The Adversaries of God and Goodness, cannot justly upbraid you, that you have made so little Progress in this Honourable Work, when your want of greater Success has been owing to their Obstruction and Opposition; when they have put Scumblng-Blocks, and even Snares in your way; when ye have been Reviled by many of the Multitude, and Discountenanced by some few of the Magistrates; when ye have en-*
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endured all the kinds of the Contradiction of Sinners, Frowns and Derisions, Threats and Reproaches, and the Little Wit of Fools, making a Mock at Sin; when ye have met with Delays, and even Denials of Justice; when their Plain Information have been turn'd into Vexatious Suites, and Frivolous Actions have been brought against the doing of your Duty; when the Malice of the Devil and the Madness of the People, have done all that is possible to Blast your Endeavours, and hinder Reformation. But indeed the Wonder is, that God should Bless so small a Beginning with so great an Encrease of Prosperity, and Happy Effects.

The Lord Bishop of Chester in his Sermon Preach'd to the Societies March 31. 1701 Encourages them to persevere, notwithstanding the Obstructions they met with in the Performance of their Duty: Says he, You who are concerned in Societies, on purpose for promoting this Great and Noble Design, have no doubt met with great Opposition, especially when you first entred upon it; but by how much that was, by so much the greater will your Reward be. The most difficult part of your Work is already over, and your Progress for the Future will be dayly more easie. You have the Hearts and Prayers of all good Men with you; yea, the Almighty Lord and Governour is on your Side. Since it is his Cause you have Undertaken, you need not Fear, tho' all the Powers of Earth and Hell should be Mustred up against you. Go on, therefore Courageously in the Work you have so happily begun, and in which you have hitherto met with Success beyond your Hopes: Many of the Remote parts of the Nation have already followed you, and the rest when they shall come to be better acquainted with it, may be Influenced by your Example, till by Degrees such a General Reformation may Ensue, as may make this a happy Nation, and may Render your Names for ever Blessed who have been the chief Instruments of it.

The Right Reverend the Bishops and the Reverend Clergy, who have Preach'd to the Societies for Reformation of Manners, have all of them given those Illustrious Worthies, the greatest Encouragement to persist in their Holy and Generous Undertaking for the good of the Souls of Men; and indeed, had they not been Actuated by another Spirit, than that which Governs the Generallity of Mankind, they had never surmounted so many Difficulties and Barriers in their way to Reformation. We find it a difficult Task to Restrain, much more to Conquer, the Powers of Corrupt Nature within our selves; to do it then in others may seem an Insuperable Difficulty, and indeed it can be done in none without Divine Assistance; tho' the Societies cannot Boast of great Numbers of Principal Men, and Multitudes of the Populace engaged with them, yet they can truly say, that they have either the Hands, or the Prayers, of all good Men in England to help them forward in this Work, and have seen the Power of the most High, his Gracious Presence and Blessing, attending every Step of their Reformation: And what is their Honour, and a sure Sign of Protection from Above, not one of those Engaged in this Work, has been justly Accused of any Enormous Crime, notwithstanding Malice and Envy, the Father of Lies, and his Children, have Combined together to Asperse and Calumniate them.

I am now come to the Grand Point of Ways and Means to render this Work of Reformation yet more Effectual; and I pray God Endue our Nobles, our Senators, our Clergy, our Laity, with Divine Knowledge to contrive Means for this Necessary End. In vain do we consider of Ways and Means to raise Money to carry on a War against our

our Enemies abroad, if we do not take care to Destroy Vice, Immorality and Profaness at Home, which are the Procuring Causes of Wars and other Calamities to a Kingdom; this must be done, *Removendo Prohibens, & Promovendo Adjuvans*: By Removing these things which hinder, and by Procuring such things as may Promote a Reformation.

Of those things that hinder and obstruct Reformation, we may very well in the first Place mention the *Play-House*; for nothing has more visibly Corrupted our Youth, and hindred Reformation, than *Plays, Interludes and Farces, &c.* and much the more because they are Tolerated. The Keepers of Disorderly Houses, of *Bawdy-Houses*, and *Gaming-Houses* have no Protection, but lye open to the Law, and if once Convicted are suppress'd; but these Persons hold their Houses in Her Majesties Name; they call themselves *Her Majesties Servants* in their Printed Bills of *Lewdness*. In the Front of which they affix Her Majesties Coat of Arms; and tho' they have been Convicted in Courts of Justice, for *Atheistical and Blasphemous Expressions*, for which they have been Fined by the Court; yet the Societies have not been able to suppress them, they fly for Protection under the Shelter of Her Majesties Name. I am very apt to think that Her Majesty little knows the Dangerous Consequences of the *Play-Houses* to our Holy Religion; and that they are the Nurseries of that Vice, Profaness, and Immorality, against which Her Majesty has Issued so many Proclamations. In vain do we Attack Vice in the open Field, if it has its Sanctuary to Retreat to, and its Fortresses of the *Play-House, the Cock-Pit, and Bear-Garden*, under the shelter of the Cannon of the Court. Vice is so deadly a Monster, such a horrid Beast of Prey, that it ought to be pursued in all Places of the Kingdom without Exceptions.

I never was so well Read in the Nature of Courts as to know whether the Plays are Diversions Essential to Courtiers; if so, they ought to be confin'd to the Verge, or to the particular Audience of Courtiers. But as the *Play-Houses* now stand, they are fill'd with a strange mixture of Auditors, of Nobility and Gentility, Quality, and Mobility, Old Men and Boys, Gentlemen and Porters, Ladies and Kitchen-Wenchas; for the Scenes of *Lewdness*, like those of the Theatre, consist of various Figures: Now methinks it is beneath Quality to mix in Diversion with *Tatterdemallions*, and that the Populace should not so much as Taste of the Diversifements of Nobility, and looks as if the Devils House was to be supported by Contribution of Sinners of all sorts.

Besides the Damage done by Theatrical Diversions to Religion it self, as great a Detriment thereby accrews to the State: Here the Noble Spirits of the Kingdom are taken up, at best, by Empty and Insignificant Trifles, not worth the Notice of Children; here our Warriours Learn Sham-Battles and Imaginary Conquests: Here, our Young Men are Taught to turn *Guzmans*, by seeming Villiany Acted to the Life: By the Scenes of Polluted Amours, here Represented, our Young Women are Instructed in the Art of Whoring; and coming hither, is like touching of Pitch, Defilement is the Infallible Consequence thereof. Many a Young Trader by frequenting the Devils Exchange in *Lincolns-Inn-Fields*, has not been able to show his Head at the Exchange of London, and by this means a Family has been Ruin'd, and a good Trader lost to the Nation, who, besides his Benefit to the Common wealth, is a Loss to the Crown, in the Taxes he would have paid to Her Majesty.

But what will Foreigners say of us, when they find the Church, and the Devils
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Chappel is supported by the same Authority in *England*; especially in a time of War, when the Judgments of God are upon our Land because of our Sins? There is a Time to Mourn, and a Time to Rejoyce, a Time to Weep, and a Time to Laugh; but when we see Men rejoycing and laughing under the most black and dismal Circumstances; when we see them Leaping and Dancing on the Brink of Ruin and Destruction, we must conclude 'em either to be Mad, or that they are possess'd with a Judicial Stupidity. In vain do we Fast and Pray for the Blessing of God on our Armies and Navies, in vain do we hang down our Heads like a Bulrush for a Day, when the Morrow we return, like Dogs, to our Vomit, and rejoyce with the greatest Exultations to see Vice and Prophaness exalted on the High Places of the Theatre: This is not the Fast that God has chosen, nor is it the way to Reformation, to step from the Temple of God, to the Tabernacle of the Devil.

I wish all good Men would employ their Interest with our Representatives, to get Plays discontinued, at least during the War; and for this we have the Example of one of our Allies, Namely the *Emperour*, who has forbid the Acting of any Plays or Interludes during the War; and methinks we cannot without Regret consider, that in this Point, the Protestants of *England* are Upbraided by the Vertue and Piety of the *Popish Germans*: Or at least that Plays might be only Confin'd to the Court, and this from Reasons of State as well as Religion; for hereby the People will be the better enabled to answer the Laws for Collection of the Publick Funds, when their Vicious Wills are tyed up from paying Duties to the Devils Chaplains. Our present Circumstances are such, that the Republick had never more Occasion of Money, and that Money never more likely to be expended to a better purpose; and therefore we ought rather to Retrench our Expences, and by ample Supplies for the State, leave no Room left for Extravagance on Idle Lusts and Vanities.

Methinks Plays should never be Countenanc'd by Crowned Heads, because they render the high Dignity and Office of a King or Queen very little and familiar to the Crowd; They being Personated on the Stage by Scoundrels, and Exposed to the view of the Populace, Dress'd up like Antiques and Jack-Puddings in Tinsell Vestments. Here goes a Fellow from Acting the part of a Monarch, to Act the part of a Cobler, at an Ale-House among Carmen and Porters; and there comes a Punk reaking hot from the Stews to Act the part of a Queen on the Stage. Things of this Nature, tho' they may seem Innocent and Ludicrous, by constant Use make the Noble Dignity of a Monarch seem a Trifle in the Eyes of the Populace; and therefore I wonder that many sorts of Games are suffer'd under Monarchical Governments: What a sad Hacking and Hewing of Kings and Queens do the Coblers and Tinkers make at Cards, and in many Games the Knave of Clubs is Superiour to, and will Hang the finest King or Queen of the Pack. To see at Chess and Draughts a Crowned Head pursued into a Corner by the meanest Quality of Wooden Pigmies, and these miserably Slaughter'd by them, is a Sight which would affect any one, that has the least Veneration for a Crowned Head. However, with Deference to great Personages I think these Games should be prohibited to the Common People.

I don't say but these things have been formerly of good Use among the *Grecians*: If we may believe some Authors, the Game of Chess was found out at the Siege of Troy, and by it they Learn'd the Method of Sieges. Cards were the Charts, by which they Taught their Children Prospects and Geography, and the true Site of Countries and Cities.

Their

Their *Plays* Taught them the *Ancient Histories*, and exact *Chronology* of former Times, with the *Actions* and *Conquests* of the famous Men of Old, without any Additions of *Fancy* or *Invention*, without any Mixture, as now a Days, of *Ribaldry*, *Bawdry*, *Irreligion*, and *Blasphemy*.

The *Grecian Dice* Taught their Children the *Mathematicks*, the *Squares* and *Cubes*, much easier than our *Papers* and *Tedious Figaries*. Such as Understand the *Mathematicks*, well know how much Six sides of a *Dye* will help for the Root of all Perfect *Cubes*, and half Six for all *Surds* in that and higher Powers. Besides in many other Points, as well as in *Architecture*, as other parts of the *Mathematicks*: But now instead of Profitable Sciences, got by the Use of the *Dye*, it tends to the Ruin of many Families; and a Profligate Expensive Heir will fling away, with one Shake of his Elbow, what his Father, by the Sweat of his Brows, has been many Years gathering together.

But the most dismal Consideration of all, is, That these *Plays* which were Invented by Heathens, for the Good and Benefit of the State, are perverted by Christians, to the Dishonour of God, and our *Holy Religion*, to the Ruin of the Souls and Estates of the Natives, to the Propagation of *Vice* and *Prophaness*, and to the Destruction of *Vertue* and *Piety*.

But to return to the Stage; let us consider it as we are *Christians*, and no One can speak in its Defence. These are the Works of the *Devil*, the Poms and Vanities of this *Wicked World*, which all Christians have Renounced in their *Baptismal Vow*, and Early *Covenant* with God. They have been Condemn'd, by the Concurring Testimonies, and the Unanimous Resolutions of the whole *Primitive Church*, by the Canons of Fifty Five several *Oecumenical*, *National*, *Provincial Synods* and *Councils* of divers Ages, and Countries, by the Works of Seventy One Fathers, and *Ancient Christian Writers* of chief Note, by the *Suffrages* of above One Hundred and Fifty *Christian Authors* of all sorts; they have been Sentenced by Forty *Heathen Philosophers*, *Orators*, &c. and by *Pagan*, and *Christian Laws* and *Edicts*.

They have been Condemn'd and Suppress'd by the whole State of *England*, as most *Prophane*, *Unchristian Spectacles*, not tolerable in any *Christian Country*. See *Præus Histræ Mæstix*. page 712. The most Glorious and Protestant Queen *Elizabeth*, with the Advice of Her Council, in Conjunction with the *London Magistrates*, and the *Universities*, in Her Reign, Suppress'd and Inhibited *Stage-Plays*, *Sword-Plays*, and *Attors*, as Unsufferable Mischiefes in any *Christian State* or *City*.

If we should tell our *Convocation*, that they are not as *Orthodox Protestants*, and Men of as *Exemplary Piety*, as were the Members of the *Ancient Synods* and *Councils*, they would be very Angry; and yet since my time they have never Condemn'd *Stage-Plays* as *Irreligious*, or have mov'd the *Estates* of the Kingdom, to have them suppress'd. Should I tell some Men that frequent those Scenes of *Lewdness*, that thereby they have broken their *Baptismal Vow*; and are unworthy Members of that Church, into which they were *Baptiz'd*, they would call me a *Sectary* and a *Presbyterian*, and tell me that 'tis none of my Business to Dictate in Matters of Religion; tho' 'tis every Mans Business, as he is a *Christian*, to carry on a *Spiritual Warfare* against *Sin*, and all manner of *Prophaness*.

It is not only the *Play-House* which is called the *Theatre-Royal*, and is as it were

the Cathedral Church of the Devil in this Kingdom, but the other inferiour Temples, which are but as Chappels of Ease to the former, ought to be remov'd, as Obstacles and Hindrances to Vertue, and the Reformation of Manners. The Drolls and Interludes, at Smith-Field, and Southwark-Fairs, at May-Fair under the very Nose of the Court. The Musick-Houses in and about the City of London, ought to be Totally Suppress'd for the Reasons aforesaid; and this must be done by Authority of Parliament, and that by some New Act. For tho' we all know that Play-Booths and Musick-Booths, are directly contrary to the Nature of a Fair, which is Established for the benefit of Trade and Commerce; yet are our Fairs turn'd into Buffoonry, set off with Booths instead of Shops, and Peopled with Merry Andrews, and Jack Puddings instead of Trades-Men. The Mischiefs that arise from these Practices are obvious to the meanest Capacity; and tho' the better sort of Citizens have endeavour'd to Redress this great Evil, yet have they been obstructed, because the Impropriators of the Devils Glebe-Lands, have been unwilling to part with their Pretensions to the Mammon of Unrighteousness. The Grand Jury a little before last Bartholomew-Fair, did Present the Play-House in Dorset-Court, and the Drolls and Interludes in the Fair, as tending to the Dishonour of GOD, and to the Corrupting of the Youth of the City; Notwithstanding which, the Drolls and Interludes were Acted as formerly, and the Government it self was Ridicul'd in a Pretended Show of all the Plate Taken by Her Majesties Fleet at Vigo. Now 'tis in vain for us to expect a thorow Reformation, whilst Persons are allowed to make an Advantage of Vice; and whilst a Lord Mayor, a Master of the Revels, and a Groom-Porter shall be allowed to get Money by the Sins of the People.

These Hindrances and Obstacles to Vertue and Reformation of Manners, being Taken away by the Legislative Authority of the Kingdom; The next Thing to be considered, is, Such Methods and Means as may promote and further Reformation. The Husbandman will never Encrease in Riches, if he only Grubs up by the Roots his Barren Fig-Trees, and does not plant more Fruitful in their Room, if Vice be Suppress'd by a Statute-Law, and no Encouragement given for the Encrease of Vertue, which is the only thing can keep it under, the Business is but done by halves, and the end of the Design is quite lost.

The Societies for Reformation of Manners, ought principally to be taken Care off; they have entred themselves Volunteers in the Service of Heaven, and have hitherto subsisted themselves in their Spiritual Warfare; and now I think it is high time they should be brought on a National Establishment, since their Proceedings have so much Redounded to the Honour of God and these Kingdoms. We have Companies Incorporated for Worldly Trade and Commerce, and why should not these Companies that carry on the Heavenly Trade be Armed with like Privileges and Powers? They want nothing but a National Authority, to carry on a National Reformation, which is the procuring Cause of National Blessings. We rejoyce when we hear of the Success of our Armies and Navies, of Towns and Plate-Fleets being Taken; would it not be greater Matter of Joy to hear that Companies in the Service of Heaven, had Batter'd down and Taken the Strong Holds which Satan has Fortify'd in our Country? If we rejoyce to hear that our Prisoners Abroad are Redeemed, and Delivered from the Gallies, and the Bondage of Tyrants; shall we not much more rejoyce, when the Souls of our Fellow Natives are Rescued from the Captivity and Bondage of Sin and Satan? If we make Provision to carry on the Cause of our Country against our Foreign Enemies, and are regardless of the Cause of God, which is beset with Intestine Foes, we Act the

the part of a Foolish Builder, who Erects a Stately Structure without Examining into the Condition of the Foundation.

Methinks the Necessity of our Affairs in a War, should be no hindrance to the carrying on this Warfare against *Hell*; since we cannot expect any Success in the one, without the utmost Vigour in the other. We have raised Millions upon Millions for the Security of the State, our Lands and Traffick; but not one *Gods-Penny* has yet been raised for the Support of *Vertue*, and the Suppression of *Vice*. Nor do I intend to frighten Worldings in this Case by a Prospect of Additional Taxes, the only thing wanting is, a sufficient Authority for the *Societies* engaged in the *Reformation of Manners*. This great and good Work will be carried on by these *Illustrious Worthies*, at the Expence of Pious and Well Disposed Christians: Their *Purses* and *Hearts* are open in the Work of *Reformation* and *Charity*; and their Success from such small Beginnings, and carried on against many Difficulties, the Contradiction of Sinners and the Discouragements of some in *Magistracy*, are sure Omens of Greater and more Glorious Successes, when they shall be Recognized and Empowered by the Supreme Authority of these Kingdoms.

I shall not presume to prescribe Ways and Means for this great End: Whenever the Almighty shall open the Hearts of our Representatives to consider this great Affair, I am sure their Eyes will be opened to find out the most proper Methods for its Accomplishment, and that they will be Endowed with Wisdom from Above: Which I pray God grant for the Honour of his Holy Name, and the good of these Sinful Kingdoms.

EXPEDIENT IV.

Of Restraining such Persons as are Enemies to the Christian Religion in General, or to the Protestant Religion in Particular.

TO Settle the Religion and Church of *England*, on a sure Basis, we must take Care to discountenance such, whose Principles lend to the Destruction of *Christianity*, and the Principles of the *Reformation*: Like good *Husbandmen* we must pluck up the Weeds that Choke and Spoil the Growth of the Corn. Our Blessed Saviour will never have a good Harvest of Souls in *England*, whilst we Encourage the *Blasphemies* of *Judaism*, and the Superstitions of *Popery*; and therefore these two sorts of People ought to be restrain'd in order to the Propagation of *Christianity*, and the true Reformed Religion in *England*.

The *Jews* were once Gods People, and will be so again, when the Gracious Promises of God to them shall be fulfilled; but the *Restoration* of the *Gentiles*, being to preceed that of the *Jews*, which being not yet Accomplished, we know not how far the other may be off: Nor are we to enquire into the Times and Seasons;

sons; which are known only to Him who had His Being from Eternity, and to whom alone are known his own *Eternal Purposes*, and the *Predetermined Events* in future Times: Of this we are certain, that the *Jews* for this 1700 Years, have been the Subjects of *Divine Wrath*, in a *Fugitive and Vagabond State*, hardened in *Impenitence* ever since they Crucify'd the *Lord of Glory*. And we, to whom the *Mysteries of the Gospel* are Reveal'd, who are come to the *Knowledge of Jesus*, the *Mediator of the New Covenant*, and to the *Blood of Sprinkling*, which speaketh better Things than that of *Abel*, are in Duty bound to pity their *Ignorance and Obstinacy*, and to Pray for their *Conversion*; yet at the same time not to Encourage them in their *Impieties*, so as to obstruct the *Currency of the Christian Religion*.

The *Jews* deny the *Divine Nature and Incarnation* of our Blessed Saviour, they were the occasion of his *Crucifixion*, and to this Day *Ridicule his Passion*, his *Resurrection and Ascension*, and his *Offices* as he is *Mediator of the New Covenant*: The whole History of the *Life of Jesus* they esteem as *Fabulous*, and Account him as the greatest of *Impostors*. The Penmen of the Gospel have born their *Testimony* against the *Jews*. They are called *Unbelievers*. *Heb. 4. 6. Rom. 11. 20.* They are call'd in Scripture *Infidels*, and the *Synagogue of Satan*; and as they are against the very *Foundation of the Christian Religion*, so the *Christian Powers and Authorities* ought to be against them.

I should not recommend the *Sanguinary Laws* of *Edward the First* to be put in Execution against the *Jews*, tho' some of those *Laws* are enough Reasonable at all Times; for we have not the same occasion (at least visibly so) to punish the *Jews*, as had our Ancestors; in whose times the *Jews* were so very Numerous, and Insolent withall, that they not only Stole *Christian Children*, and Crucify'd them in *Mockery* of our Saviour, but they became a *Pestilent Grievance* to the *Commonwealth*, and seem'd Powerful enough to Subvert a *Government*. And 'tis to be Noted that whenever the *Jews* were Introduced and Encouraged by the Powers of a Kingdom, it was done by *Evil Princes or Ministers*, for *Indirect Ends and Purposes*.

William the First, falsely called the *Conquerour*, finding that the People of *England* would keep their *Ancient Right of raising Money* by themselves for the *Publick*, and he being resolved to make good the Title of *Conquerour*, which he had so vainly assumed, knew this could not be done without Money; and considering that his old Friends the *Jews* at *Roan*, had amply Assisted him in his Descent upon *England*, he was willing to have them near him; and the *Jews* who a long Time had endeavour'd, without Success, to get a Settlement in *England*, were as willing to come as he could be to have them; so that *William* made double Earnings of this Affair, he got the *Jews* Translated from *Roan* to *London*, and it was done, as the History says, *Ad Numeratum Pretium*, for Money Numbred, a good Sum to be sure. And both *Ralph de Hollingshed* and *John Stow* tells us, That our *Saxon Ancestors* complain'd of this as a great Grievance, that *William* should appoint a place for the *Jews* to Inhabit in *England*.

William Rufus went much farther than his Father; for he Encouraged the *Jews* to enter into Disputation with the Bishops of the Realm, concerning the Divinity of *Jesus Christ*, and Argued Publickly that our Blessed Saviour was an *Impostor*; and This *William* Swore by the Beard of *Saint Luke*, that if the *Jews* got the better

better of his Bishops, he himself would turn Jew; which so Encouraged the Jews that they grew Insolent, and desired the Bishops wherever they met them; for they verily thought by a Sum of Money to have Corrupted the King, and some of the Bishops, and by Degrees to have preverted the People of the whole Nation to *Judaism*. But the People of the Realm were so Incensed thereat, that they destroyed the Jews with a miserable Slaughter throughout the whole Kingdom.

The shortness of this *Traff* will not allow me to Launch to far into the Account of the Jews, and of their Behaviour, and the Laws, made against them in the Days of our Ancestors. My Design is only to give the Reader some short Hints how we came by them, and how we may either get Totally rid of them, or bring them to such a *Decorum*, as they shall be no Prejudice to the *Christian Religion*. I could give you many Instances from History, that the Jews are the most Implacable Enemies of the Christians; that they Love a Turk, a Heathen, a Barbarian, nay, a Toad better than they do a Christian. I shall give you one Instance hereof, Recorded by our Faithful Historian, *Matthew Paris*, in the Year 1241. The Jews of all Countries Entered into a Hellish Conspiracy to Enable the Tartars to Invade Christendom, and to Extirpate the Christians. In order thereunto the Jews in Germany, from time to time, filled several Thoulands Casks with Arms, and sent them to Tartary, under a Pretence that they were fill'd with Wines. Now the Tartars being by Principle and Custom to Drink no Wine, but what is made by the Jews, the Germans took little Notice thereof; but still the Number of Casks Encreasing, and the Germans believing the Jews could not make so many Wines as they sent to the Tartars, they began to Question the Jews hereupon; who told them, That they had Lengthenned out their Wines with Poisonous Mixtures in order to Poison all the Tartars: But some of the Customers, who where willing to see the Insides of these Casks, broke some of them open, and found them full of Arms and Armour; hereupon the Germans made a strict Enquiry, and made a large Discovery how Europe was to be Betray'd by the Jews; and in Revenge of this Treachery, they Immediately put all the Jews to the Sword, both Men, Women, and Children.

All the Histories of Europe that mention any thing of the Jews, do present us with Accounts of their Implacable Malice against the Christians in General; but we of the Northern Countries have found 'em particular Enemies; for as we are the most Reformed from the Errors and Superstitions of the Church of Rome, by so much the more hated are we by the Jews: As a good Christian loves the Image of Christ, where-ever he finds it, let him that bears be of what Nation or Country soever; so the Jews hate the Person that bears the Image of his Saviour on his Heart, and especially him on whom it has made the deepest Impression. The French, the Spaniards, the Portuguese and Italians, are not so much hated by the Jews as are the Northern Christians: As by their Complexions they may be Descended from some of their Tribes, so by their Superstitions the Jews may think them easie to Pervert; for those who Worship the true Saviour in so False and Ridiculous a manner, may in all likelihood be soon brought to deny him.

It may not be amiss for our Representatives to enquire into the Behaviour of the Jews at present in England. In Reigns of less Circumspection, the Jews have Barbarously Betrayed our Sea-Faring Men in Captivity at Argiers, and other Places belonging to the Mahometan Piratical Rovers, to the great Loss of our Merchants, and the

the Kingdom: They have always been here as Spies in Times of Peace and War; and I know no Reason since our Men are made Captives by means of their Intelligence, why they should not be Taxed for the Redemption of English Captives Abroad: It may be with present Enquiry, what Sums of Money have been Remitted by the Jews to places beyond the Seas, since the last Sessions of Parliament; for our Accounts from Abroad tell us, that the Armies of the French in Bavaria and Tyrol, have subsisted by the Money remitted them by some Foreigners in England; if this holds true, we may raise Money to the last Extremity, when we have a Company of Foreigners among us, who not only give Intelligence to the Enemy of our Military Preparations, and of the Sailing of our Merchants Ships, but also Assist our Enemies with Money to carry on the War against us.

How Consistent it is with the Interest of a Christian Government, to have the Saviour of Mankind publicly Blasphemed every Week, in a Jewish Chappel, I leave the Reader to determine; but sure I am, in a Political Consideration, these People ought not to be Tolerrated but under the greatest Restrictions; yet such is the Encouragement they now have, that a Jew is not to be discovered from a Christian either by Habit, or Priviledge of Commerce: If some Edwards Laws against the Jews were too severe, that of wearing the Yellow Badge is Innocent enough; and I know no Reason why it should not be put in Practice, as a Distinguishing Mark betwixt Christians and Jews, that we might know one from the other.

I know not by what Fatal Oversight the Jews are so much Encouraged in England, and more Especially in the City of London, where they are Permitted to be Brokers, as Natives: I have not indeed Read the Late Act of Parliament, for Regulating the Brokers of that City, but I am sure this Practice is contrary to Ancient Law and Custom. There is a Long Oath to be Administred to every Broker of the City of London; Now either the Lord Mayor and Court of Aldermen of that City, have Administred this Oath to the Jewish Brokers, or they have not Administred this Oath. If they have not, than are the Jews no Legal Brokers; if they have Administred the Oath, it is done against a known Law, viz. That no Jew shall be Sworn upon the Evangelists.

This suffering of Jews to be Brokers, I think as much Contrary to the Tenour of the Oath they Take, as it is Contrary to Reason, and the Advantage of Trade. Part of the Oath is. *And that ye neither make, nor do to be made, any Manner of Bargain between Foreigner and Foreigner, or Foreigner and Stranger within the Franchises of this City, nor without, upon Pain of Forfeiture, of One Hundred Pound to the Chamber of London, and Losing of your Office for Ever.* And let the Reader consider how the Jews are likely to comply with the part of Oath which Follows. *Also ye shall be in no Livery with any Person, nor Host, any Manner of Stranger or Alien, upon Pain of Loosing your Office.* It is worth Enquiry, how the Jews comply with this part of the Oath. *Also that ye shall not be Dwelling, Harboured, nor Lodged with any Merchant Stranger, within the City of London, or Liberty thereof.* And 'tis in the Power of the Lord Mayor for the Time being, and the Aldermen, to call all Brokers to an Account, how they have behaved themselves; for the Brokers are obliged in these Words. *Also ye shall do all your Bargains, that ye shall make between any manner of Persons, to be Written in a Book, and that ye shall have the same Book ready before the Lord Mayor and Aldermen for the Time being.*

But to return to the Jews as they are Enemies to Christianity; let us not only consider

consider them as they are Tolerated Blasphemers, and the Mischiefs that may arise from such a Toleration; but let us consider them as they are Encouragers of *Prophaness*, and *Obstacles* to the true Profession of the *Protestant Religion*. If they are suffered to keep the *Jewish Sabbath* with all its *Rites* and *Ceremonies*, they ought to be debarred from Prophaning the *Christian Sabbath*, by drawing the *Christians* to the *Exchange* of *London* to make Bargains on the *Lords Day*: I think it would be but Reasonable for the *Jews* to be Confined to their Houses during the *Christian Sabbath*; for the Enemies of our Blessed Lord and Saviour *Jesus Christ*, ought not with their Unsanctified Breath to Pollute the Air of that Day, which our Lord hath set apart, *Hallowed*, and *Instituted* for his own Service.

It may not be amiss to enquire, what *Jews* there are in *England*, who Cohabit with *Christian Women*, and how many *Christians* have been perverted to *Judaism* for some Years last past.

The *Papists* are another sort of People who are Enemies to the *Protestant Religion* of *England*, and therefore ought to be Restrained: They profess themselves *Christians*, but their *Religious Worship* consists of such mixtures of *Humane Rites* and *Ceremonies*, and *Heathen Idolatrous Superstitions*, that they cannot be Tolerated in any *Protestant Country* without Infection. 'Tis true they are not Tolerated in *England* by a Law, yet they too much Seduce the Natives in Corners, and Undermine the *Establish'd Religion* by Secret Artifices. Their *Principles* are such as give a great Latitude to the Sensual Voluptuous Inclinations of Mankind; and Carnal Persons are easily Seduced into a way which gives so great Liberty to their Lusts. And where the Priests have a Power to Forgive *Sins*, their Temples will never want *Votaries*.

It may be worth a National Enquiry, how many *Popish Priests* are come into these Realms since Her Majesties happy Accession to the Throne; by what Authority and Power they came over, where Settled, and in what Capacities they at present are in? 'Tis true, the Ambassadors from *Popish Princes* to the Crown of *England*, have the Priviledge of their own Chappels, but 'tis worth Enquiry how many Priests in *England* go under the Notion of Chaplains to such Ambassadors. I am told that our Ambassadors Abroad have the Priviledge but of Two Chaplains at most in *Popish Countries*, and I suppose as many may be sufficient for any Ambassador residing in our Country. It may also be worth while to enquire whether any of Her Majesties Natural Born Subjects do frequent the Chappels of any Foreign Ambassador, and to put the Laws in Execution against such Persons; Care whereof was taken in the late Reign, by Ordering the Constables of the Parishes every *Lords Day* to attend the Doors of the Chappels of Foreign Ambassadors, and there take an Account of the Names of such of the Natural Born Subjects of *England*, as came there to Worship.

Another head of Enquiry, may be in Relation to Lands given in *England* to Superstitious Uses, and to Maintain *Seminaries* for the Educating of Youth in the *Romish Religion* in Foreign Countrys, from whence they are sent as *Missionaries* into *England*, for the *Propagation* of the *Catholick Faith*: How many of these Yearly go out, and how many return.

If the Estates of the Kingdom shall think fit to make any new Bill for the
D Restraining

Restraining of Popery, I think little less than Confiscation of Lands, Goods and Chatties, ought to be the Penalty on such as send their Children to *Popish Seminaries* beyond *Sea*: For every One thus sent away, is a Subject Lost, and an Enemy gain'd to the *Queen and Realm*; and like *Fishes*, they Encrease and Multiply, when they Return to Pervert the *Natives* from the *Established Religion* to the *Roman*. It is a thing to be Wondred at, that so many *Plots* of the *Papists* against our *Religion*, and *Conspiracies* against the Lives of our *Sovereigns*, should not put us upon Methods to find out who the Persons are that Maintain and support the *English Religious Houses* beyond the *Seas*, which are so Numerous, as you may see in a Book lately Printed, called, *The Present Danger of Popery in England*, and if we may believe the *Author* of the Letter to a *Member of Parliament*, Printed for Mr. *Aylmer*, we are not without these *Religious Houses*, and *Nurseries* of *Popery* in *England*; so that we are beset with *Papists*, both at Home and Abroad.

It seems Impossible that the *State and Church* of *England* should be settled on *A Lasting Foundation*, while these Her Mortal Enemies have the least Countenance, in our Country: We may as well expect to keep our Houses free from Infection, when we Suffer People Sick of the *Plague*, to Bed and Board with us. The *Principles* of the *Papists*, are such, that must of Consequence Destroy both the *Queen and Her People*, if ever they procure a Competent Force to accomplish that End: For they are *King Killers* and *Queen-Killers* by Profession, and they Merit *Heaven* by Destroying *Heriticks Root and Branch*. *Massacres* and *Slaughters* of *Protestants*, are the chief Meritorious Acts of their *Proselytes*, and the more of these they Murder the less Time have they to stay in their *Purgatory*: And a *Roman Catholick* that shall be so happy as to Murder a *Protestant King or Queen*, tho' he be Hang'd for the Fact, he's certain of *Heaven* after Death, and sure to be Canonized for a Saint. And are Men of such *Sanguinary Principles* fit to Live in any Government? And can we be safe while we entertain Men among us that are Obliged in Conscience to cut our Throats?

We find the *Parliament* in *Ireland* are passing a Bill there for Restraining of *Papists* and *Popery*. That Kingdom has been sufficiently Water'd with the Blood of its *Protestant Natives*, to such a Degree, that 'tis a Matter of Wonder there is an Occasion of a Bill of that Nature at this present time: One would have thought that Kingdom should have been as clear of *Papists*, as it is of other Venemous Beasts; but too much *Lenity* and *Compassion* in *Protestants* have always given the *Romanists* an Advantage over them. *Compassion* is indeed a *Christian Duty*, but the Excess of it turns into *Cruelty*. We are Cruel to our selves and Posterity, when we suffer such *Bloody Enemies* to watch for our Destruction.

Those are little acquainted with the *Designs* and *Practices* of the *Papists*, who know them not to be the chief *Fomenters* of our Intestine Differences, both in *Civil* and *Religious* Concerns, and that they have Ways whereby they create Misunderstanding betwixt Parties, and even amongst those whose Business it is to Compose our Differences: They are the *Devils Bellows*, that Blow up the *Coals* of *Contention* wherever they come; their *Tongues* are set on Fire of *Hell*, and like the Mighty *Leviathan*, they Rest best in *Troubled Waters*; and we must never expect to have Peace in the *Church or State*, till some New *Laws* are made for the Suppression of our Common Disturbers.

And

And when once we Enter on this Necessary and Glorious Work. we must take care to get our selves Rid of those *Reliques* of *Superstition*, which remain among us, and give the *Papists* yet Hopes of our Ruin. I shall not Launch out of my Depth on this Subject, for Fear of Offending some, who I have Charity to believe are Friends to *Popery* out of meer Ignorance. But sure I am, if the Observation of the *Popish Red-Letter Days* were laid aside, It would be much for the Common Good; if there were no more in it, than this, that by the Observation of those Days, the Youth of *England* lose at least a 4th part of their Schooling; and what is worse, are Exposed to the Contagion of *Vice* and *Prophaness*, by the Discontinuance of their Learning.

What I have said is designed only for the Good of *England*, and the Souls of its *Natives*; I don't Direct, but Endeavour to Remember what is for our *National Happiness*, and who knows but a *Poor Man* may Save a *Nation*, as soon as a *City*.

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